THE LATTER-DAY SAINTS

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

No. 15, Vol. XXXV. Tuesday, April 15, 1873. Price One Penny.

WOMAN'S AGENCY.

A temperate life and a prayerful heart produce a fruitful mind, well stored with useful knowledge. There has been a great deal said and written concerning woman's rights. It is a subject that I feel interested in, enough so to attempt to express some of my views in relation to it. There is one fact that I wish to prove, by reference to my own experience, having been eighteen years a "Mormon." When I first heard a "Mormon" missionary preach, I was twenty-eight years of age; and I believed every word he said. Why? Because I believed the Bible, and he did not preach anything but what could be proved from the sacred book. Now, what was I to do? I had a husband, father and brothers, all intelligent, honorable men. Was it my duty to ask them if the Gospel was true, and whether I must obey it or not? Or had God given me my own agency, to think and act in such matters for myself? My father was a deist, and that was the tradition under which I was brought up. The "Mormon" Elder told the people if they believed and obeyed the requirements of the Gospel, they should know of the doctrine, whether it was of God or of man; and that the signs followed the believers as in ancient times. Well, I thought if God is the same yesterday, to-day and forever, I will go to him on my knees and ask him if he has revealed himself from the heavens and sent forth messengers to gather his elect from the four quarters of the earth. I covenanted with the Lord to be a faithful witness to this testimony, provided he gave it to me as I had read of its being given on the day of Pentecost. I would bear testimony to all the world that I received it in answer to my prayer, leaving no room for doubt. I would like to fulfill that promise to the Lord. And if any person wishes to know why I am here in Salt Lake City, living in polygamy, I think this is sufficient reason; and my prayer is that I never may live to be ashamed of this testimony, for it is the testimony of Jesus. And it is this that has placed me in the position I occupy to-day. All the men in Christendom could never have made me submit to live with a man that had more than one wife, had I not believed and become convinced that God approved it, as much now as he did when Jacob had Rachel and Leah. But to say nothing of revelation, the system of plurality of wives

is far superior to that practised by the world.

That, to go to God the Father and ask of him a testimony of the truth, and for gifts and blessings contained in the Gospel, is a divine right belonging to woman as well as to man, is clearly evinced in many instances related in the sacred Scriptures. In the case of Hannah, the mother of the Prophet Samuel, when she prayed to the Lord to give her a son, Eli, the priest, seeing that her lips moved and that her voice was not heard, said to her, "Woman, how long wilt thou be drunken with wine?" And Hannah replied that she was not drunken, but that she was a woman of a sorrowful heart. And he said, "The Lord grant thee thy petition." And the Lord did hear and answer her prayer.

There are many other instances which might be mentioned. The Shunamite woman who sent for the Prophet Elisha to restore her son to life; and it was done according to her faith. Also the mother of Samson, of whom it is said an angel of the Lord appeared to her and told her she should have a son that should deliver Israel out of the hands of the Philistines, telling her what to do to obtain this great blessing. She must drink no wine nor strong drink, neither eat any unclean thing. Men in our day would think it rather strange for an angel to appear to their wives without first appearing to them; but nevertheless, it is written that women in ancient days received their dead to life through faith, and enjoyed the visitation of angels. I would be willing to be classed with the superstitious and ignorant to obtain like blessings.—W. E. *in Woman's Exponent.*

AN ADDRESS.

(Republished from the Deseret News.)

The following is a synopsis of an address delivered before the National Prison Reform Congress, recently held at Baltimore, Maryland, by Warden A. P. Rockwood, and as it contains many excellent ideas and suggestions relative to prison discipline we cheerfully accord it space in the *News*:—

Mr. President and Members of the National Prison Reform Congress:

GENTLEMEN—

For about sixteen years my attention has been officially called to the manner of executing the sentence of the court on convicts committed to the Utah Penitentiary. My experience has been five years as Inspector and eleven years as Warden.

Laws are supposed to be made to fit the circumstances under which they are to be administered. The laws applicable under one train of circumstances may not be under another. In Utah we have no intermediate prison or house of correction under the auspices of the Territorial statutes, consequently the law endows the warden with large discretionary power. Under the provisions of the law he is authorized to hire out any or all the convicts on any public or private works provided the directors approve, etc. As we have no house of correction for juveniles or youth, all offenders when convicted of high crimes or misdemeanors are sent to the penitentiary. Under the provisions of the law I exercise my discretion in the classification of the convicts.

First. One class may with propriety be called old offenders or desperadoes and are generally considered past reclaiming. These as well as all others I govern by kindness and endeavor to create within them a hope without which the heart would faint. I cannot better illustrate the subject than to relate a circumstance that occurred several years since. Two of this class, arrested for horse stealing, for want of bail were committed to the county jail to await trial. While there they told in presence and hearing of the keepers what they would and would not do when they were committed to the penitentiary, all of which soon came to my ears. This enabled me to prepare for the emergency. In the fore-

part of June they were delivered to me. I received them and bid them make themselves comfortable and contented and they would be cared for. When supper time drew nigh I went in and asked them if they were fond of bread and milk. The answer was that they were very fond of it and had not had the luxury for several years and that it would remind them of their parental home when mother used to serve it out. Soon I went in with the favorite meal and with it a bowl of strawberries. They then laughed for joy. The next morning beefsteak, vegetables, bread and milk were served for breakfast, the sight of which made their hearts again leap for joy. Next came the assignment to labor, which they had sworn not to do, nevertheless they receded from their former vows and quietly commenced. When all was suitably arranged and I was about to leave, I cautioned the superintendent in their presence and hearing not to work these men too hard, as they had been shut up in the county jail for several weeks and were not used to the scorching rays of the sun, and that their hands were tender and not in the habit of handling rough tools like our picks and shovels, and to let them take it easy, etc. Then I stepped into my carriage and rode off. In the evening the superintendent reported that the day passed off quietly and work progressed. At the close of the day these convicts inquired of the others if this was the way they were treated all the time, and were answered in the affirmative and assured that the warden would be as kind to them as a father. The next day being Sunday, I went in and inquired the welfare of each convict. At last I came to the two in question and gave them a few kind words. Then came from them a few choking sobs, followed by a copious flow of tears and a confession of what they had said in the county jail, promising that I should have no trouble with them. Kindness had melted their hearts and all was well. If such men's hearts can be melted with kindness, whose cannot be?

The second class are of mature age, who under the baneful influence of liquor, excited passion, or the giving way to evil propensities, have in an unguarded moment, committed an overt act. This class are frequently reclaimable, and are sometimes hired out as is hereinafter set forth for the third class.

The third class includes the youths, who are not hardened in crime, nor have their hearts yet been seared so that they are not subjects of reform. To this class my attention has been particularly directed, and under the provisions of the law, I frequently hire them out to a parent, brother or friend. When application is made for a convict of this class I must be first made to believe that the convict is safe from assault by persons who would seek revenge for past offences. Second, that the person proffering to hire is a suitable man to be entrusted with the execution of the sentence. And third, that the convict can be trusted with a parole of honor. If all these be satisfactory, I lay it before the Board of Directors. If they approve the contract it is entered into; if not, all remains in *statu quo*. The conditions of the contract are, that the employer shall suitably diet, clothe, guard, and pay all other charges that may be incurred in the execution of the sentence and pay to the warden the amount set forth in the agreement. A further condition is that he shall see that the convict abides in the rules of the institution, as far as applicable. A further condition is, that the convict shall be returned on the order of the Warden, without assigning any reasons why or wherefore. All these preliminaries and many more having been entered into, the employer is appointed deputy warden, and files bonds with security for the faithful performance of his duties in the execution of the sentence on the convict committed to his custody. Under this mode of procedure, the convict is placed under the parental care of a father, brother, or friend, besides the watchful care of the Warden, who has the power to order him returned at pleasure.

Now for the practical workings of this system. About four per cent. have proved recreant to their trust. Ninety-six per cent., to say the least, have been in a measure reclaimed, about one-half of whom have settled down and are regarded as good citizens,

the balance have passed off to parts to me unknown. Suffice it to say that not one of this class has been committed to my custody for a second offense.

Having said this much on the subject of discipline and reform, I now proceed to the preventive measures as practiced in Utah.

First—The license law amounts nearly to a prohibitory law, especially in small, or thinly inhabited settlements.

Second—The Territory is subdivided into about 170 wards, or precincts, nearly all of which have an organized Female Relief Society, the business of which is to look after and supply the needs of the poor and the children that are not suitably cared for. These societies are exclusively managed by the ladies. All aid rendered is by voluntary donation. The higher aim of the society is to prevent children's being brought up under demoralizing influences, and direct the juveniles in the paths of virtue. Parents and guardians not willing to accept the proffered aid, are free to take their own course so far as the society is concerned.

Third—by an act passed by the Legislative Assembly, in 1853, the Probate Court of each county is authorized (on complaint that there are in the county minor children who are not properly brought up) to issue an order to a proper officer, requiring him to bring said child or children before the court, and summon the parents or guardians, as the case may be, and show cause, if any they have, why said children should not be bound out to suitable persons under the provisions provided by law.

Most of the citizens of Utah are partial to large families, consequently there is little or no trouble in procuring suitable places for children in the most respectable families, with little or no cost to the county.

The salutary effects of these preventive measures are visible in the streets of our cities, by the absence of prostitutes walking, mincing and tinkling their feet as they go, designing to lead the unsuspecting youth from the paths of virtue. As yet no female has been submitted to my custody, nor to the custody of my predecessors in office.

It is an old adage that,

"As the twig is bent the tree will incline."

Respectfully submitted by,

A. P. Rockwood,

Warden of the Utah Penitentiary.

SUFFRAGE IN THE TERRITORIES.

By the acts of Congress creating the several Territorial governments, which are in reality the Constitutions provided for those Territories, the several Legislatures can exercise their law-making powers "upon all rightful subjects of legislation." This clearly gives them the authority to regulate the question of suffrage within their respective limits, and to prescribe the qualifications of voters. They have the right to say that it is not necessary for an American citizen to be a male to possess the requisite qualifications, and that a woman has an equal right with a man to cast a ballot for any elective officer. And it is a question with the best jurists of the country whether Congress has the power to take away any of those Territorial Constitutions, by repealing the acts, after having once granted them, unless to admit the Territory as a Sovereign State. Certainly Congress cannot, by any legitimate exercise of its power, prohibit the exercise of the authority conferred in an Organic act upon a Territorial Legislature, without repealing that Organic act.

Two Territories have granted the right of suffrage to women—Wyoming and Utah. The Legislature of the former Territory at its last session passed a bill repealing the woman suffrage act, but Governor Campbell vetoed it, and women continue to enjoy the right of suffrage there. No proposition has yet been made in the Utah Legislature to repeal the woman suffrage act of this Territory, but a proposition has been made several times, by the anti-Mormon press and speakers,

to ask Congress to pass an act prohibiting woman suffrage in Utah, and this, simply because the "Mormon" women have voted as their intelligence, proclivities, or desires dictated. This is a novel illustration of the "liberalism" so loudly vaunted by anti-Mormon speakers; that because a majority of the ladies of this Territory, who are American citizens, will not vote as they desire, therefore those ladies should be deprived of the right to vote! On the same theory, the Republicans in States where they are in a minority, should call upon Congress to pass an act disfranchising Democrats and all others that refused to vote the Republican ticket; and Democrats in such States as Maine, Vermont, Massachusetts and Iowa should demand that their more numerous opponents of the Republican faith should be deprived of the right of suffrage for refusing to vote for the Democratic candidates.

The statement that the women of Utah—and particularly the "Mormon" women—are coerced, terrorized, or in any manner compelled to vote contrary to their inclination or conviction, is a gross calumny; and as a woman speaking for the women of the Territory, we so denounce it. Possibly there may be here and there a poor, spiritless creature, like the Michigan husband whose wife said when a candidate came around to canvass his vote—"No, sir! I wouldn't let my husband vote for you on any consideration! You clear out of here, and if he votes for anybody without my permission, let him look out; that's all!" We say possibly there may be found in Utah, as in every community, one or two such creatures; but the ladies of Utah, as a class, exercise the suffrage on their own honest convictions, vote for the candidates whom they favor, and do so intelligently, with as sound reasons for their action, and with as high an appreciation of the ballot, as can be shown by the male voters of any part of this republic.—*Woman's Exponent.*

AN INDOOR TRAGEDY.

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Well nigh half a century ago a newly married couple settled in one of the western counties of Pennsylvania. They had what their neighbors deemed a fair capital with which to begin life—a well-stocked though small farm, sound health, good common sense, and a more than average amount of shrewd intelligence and culture. Under all this was a sincere trust in God and a jealous, sensitive love for each other, neither of which their neighbors knew much about. American backwoods farmers take a pride in covering their emotions under a hide as tough as that of their own beeves. They had three or four children, and night after night, over the kitchen fire, the problem they set themselves to answer was, what is the best thing we can do with them, and for them; the question asked daily with such a wrenching of heart in myriads of homes, and answered so differently. The fear of God seemed to Jacob and his wife the best heritage to give them; the next best, plenty of money. To give them the first, they began by hedging the children's lives with a system of rules, borrowed half from the Jewish laws, half from the theory of their sect. Strict morality, the keeping of Sunday as a periodical day of penitence and wretchedness, the learning under penalty of dark closets and thrashings of the chief duty of man, therein was their religion. Life they were shown as a straight and hard path through a dark valley with the terrors of Sinai behind and the traps and pitfalls of a flaming hell on either side. Even Jacob's wife, Mary, holding her darlings to her breast, than which no mother's ever ached or throbbed with more tenderness, had no other sermon to preach to them. It never occurred to her or her husband that it was into just such fields of grain as those about them, under just such towering cedars, that Jesus led his disciples and taught them, by the sunshine and the rain, the tender mercies of God. The world

grew green around them, faded again and wrapped itself in snow, year after year; the river sang its mysterious song to the woods at their very door; and overhead the stars that had declared to the patriarchs of the old world the infinite secrets of Jehovah blasoned them forth still unregarded. Day unto day uttered speech, and night unto night showed forth knowledge of Him, but both farmer and wife were deaf and blind. God was to be approached only through a dog-eared catechism, and fields and river were worth only so much fish and wheat per year.

The children's salvation being thus provided for, the next thing to be insured was money. Husband and wife worked and stinted as only a Scotch-Irish farmer's family can work or stint. All produce that was saleable went to the market; the children were reared on the refuse, the skim-milk, poorest bacon, and watery potatoes. Their clothes were coarse and patched, their feet bare and chilblained. The house grew barer year by year, the father's back more bent, his face harder, but the balance in bank increased dollar by dollar. As for the plump, bonny Mary, she had long ago joined that sisterhood of lean, yellow-skinned, toothless women who, with dirty calico dresses and wisps of hair twisted up behind, are sometimes found in farm-houses like ghastly megrims, or daylight spectres of a wasted life. When churning and scrubbing were done she would sit up until near morning washing and darning their clothes, that they might look more "genteel" than she, dragging her aching body to look at them when they slept, praying for them with a fierce longing to have power to be God himself—to be able to protect and care for them. The boys had certain strong animal propensities, and physical tendencies which required skill and knowledge to guide or restrain. One had a morbid imagination—another a tendency to alcoholic poisoning, against which his diet and training from infancy should have defended him. The girls, left to themselves, were filling their brains with sickly false fancies of life and their work in it But what time had Mary to read or acquire in any way the power to comprehend or help her children? There was the scrubbing and churning to be done, the money to be saved. Boys and girls were sent to colleges and seminaries—every advantage that education could give them was theirs; the only mistake Jacob and his wife made in this respect was not to educate themselves as well. The children went forward—they sat down and grubbed.

What is the end of it all? The daughters grew up dyspeptic and sickly for the lack of early proper food; they married and died before middle age, brilliant, hard women, and neither of them in any sense religious. One son went into politics, was successful, is now a member of Congress, one of the most influential of his party. Jacob and his mother read of his life in Washington—his wife's receptions—his popularity. But long ago he was a stranger to them. It is years since he crossed the old threshold. What is there in common between him and the ignorant, boorish farmer and his wife? A few weeks ago, the last of the sons came home to die; the one of all the children who had real power of intellect; the only one who was not ashamed to talk of "mother" fondly to the last. He died in her arms, a drunken, worthless sot. The thin, haggard woman closed his eyes without a tear. "I have lost all my children," she said. "I must have made a mistake somewhere in the beginning. God knows."

Is no other mother making this mistake?—*New York Tribune.*

A "CHUNK" FROM THE INAUGURAL.

Don Piatt, of the Washington Capital, has perpetrated an enormity for which there is no forgiveness. He has burlesqued the Presidential inaugural. The *Herald* one time got off a little joke, taking for its basis a cer-

tain gubernatorial thanksgiving proclamation, in which grasshoppers were not alluded to; and some of the small newspaper Jenkinses around were horrified at thus seeking to bring ridicule upon a "State document," "de ye moind." But here comes Don Piatt, who in solemn guise produces an inaugural of his own, and publishes it in his own capital, on the morning of the 4th of March, to the annoyance and deceiving of a large number of the President's loyal lieges in the Federal capital. A brief extract from it will give an idea of its style; so we clip a small "chunk" on

UTAH AND THE MORMONS.

There is reason to expect difficulty with a horde of squatters who have settled themselves in a remote corner of my dominions and call themselves Latter-day Saints. They have adopted a style of religious belief unauthorized by the Constitution of the United States, and a habit of marrying their concubines, which is contrary to the practices of the patriarchs of our government. Not being able to secure the services of the Rev. Henry Ward Beecher, whose acquaintance with this branch of the clergy is profound and extensive, as a missionary for their conversion, I was constrained to send unto them my pastor, the Rev. John P. Newman, an ecclesiastic to whom a private heathen is an utter abomination. I regret to confess that the reverend gentleman did not fare as successfully as he expected; and that in fact he was well known and badly maltreated with a Bible in the hands of one Orson Pratt, who is a sort of champion of these heretics, and whom he confidently expected to demolish. My legal missionary also, Hon. James B. McKean, received but little better treatment, and found the heathen posted in positions of such strength as to afford him great trouble and small satisfaction. This, of itself, as I am informed by the Secretary of State, who has studied Puffendorff until it produced a marked effect upon his department, is an offence justifying reprisals exemplary in character and amount. The matter, however, is before Congress, where, I have no doubt, such measures will be taken as will best exemplify the Christianity of the government, the superiority of our practices, and the personal purity of the pious and conscientious individuals of whom the public councils are composed.

Let the Don look out for a *lettre de cachet*, and immurement for life in a Washington Bastile.—*S. L. Herald.*

TIDINESS.—"Tidy" women always make a good impression upon their friends. Yet a tidy woman is not necessarily extravagant. She does not dress in rich apparel, nor don gorgeous jewels—a single finger ring may be the limit of adornment in any way whatever. Tidiness consists of an *ensemble* of good taste, with no predominance of any special peculiarity, and is one of those virtues or possessions which seem to come of nature, just as does its opposite, slovenliness. Young men, in selecting a companion with whom they propose to travel through life, should set a right estimate on the "tidy" woman.

MEN AND WOMEN.—In the order of nature there is believed to be an equal number of the two sexes, taking the world at large, but the fighting propensities of man tends to destroy an even balance, so that in all countries in these latter days females largely outnumber the brotherhood. Civilization, with its Christianizing influences, has not yet corrected the disparity, and so long as war, commerce and the demands of the world for male labor exist to the extent in which they are now employed in mining, railroading, digging coal and salt, to the exclusion of females, women will be more numerous than ever. The late census of Great Britain revealed the alarming fact that there were 356,969 maiden ladies in the kingdom above forty years of age. There were 1,407,225 single women between twenty and forty, and 1,413,912 bachelors of the same age. In all the cities of this country the women far exceed the male population. In New England there are women enough to take government into their own hands were they to vote. There are between 30,000 and 40,000 more women in the city of New York—so says a statistician—than males.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 15, 1873.

PRESIDENT GEORGE A. SMITH'S PARTY.—Our latest letters from President Carrington are dated at Beyrout, March 20th.

After leaving Jerusalem on the 5th of March, the Party traveled north past the site of ancient Shiloh to Jacob's Well. This well is an object of veneration among the people of Samaria and others. It has been visited by pilgrims in all ages, but particularly since the Christian era it has been visited as the place where Jesus made himself known to the woman of Samaria. The spot is so distinctly marked by the Apostle John, and is so little liable to uncertainty from the position of the well itself and the features of the country, that the traveler feels a certainty which cannot always be felt in visiting historically renowned places in that ancient land. They went thence to Nablous, formerly called Sichem, or Shechem. By this latter name it is always denoted in the Scriptures. This city is even yet a considerable city, and is entitled to the traveler's attention as being the burial place of several of the Old Testament worthies: here were deposited the remains of Joseph the son of Jacob, as stated in Joshua 24, 32: "And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver: and it became the inheritance of the children of Joseph."

After leaving Shechem the Party pursued their journey along the Plain of Esdraelon to Nazareth. This is a small town in the province of Galilee, and about seventy miles distant for Jerusalem. It was a place of little note, otherwise than from the fact that our Lord spent most of his life here, until he engaged in his brief public ministry.

From Nazareth the Party went to Cana, another small town, but noted as being the place of the marriage referred to in the second chapter of John. They next went to Tiberias, on the west shore of Lake Tiberias, or Sea of Galilee: it is also called in Scripture the Lake of Genezereth. The river Jordan runs through this Lake, which, according to Josephus, is a hundred furlongs in length and forty in breadth. In some particulars it differs widely from the Red Sea, for it is extolled for the sweetness and excellency of its water, and the variety and abundance of its fish.

From Tiberias the Party pursued their journey along the shore of the Lake, passed Bethsaida, where tradition reports Peter, Andrew and Philip were born; thence to Capernaum, the scene of many of our Lord's miracles, and on the inhabitants of which, together with those of Bethsaida and Chorazin, a neighboring town, Jesus pronounced a heavy doom because they would not believe on him. Matt. 11, 21—24.

The Party continued their journey along the valley of the Jordan to Dan on the northern border of the land of Canaan. From here they went to Cæsarea Philippi, which is situate near the foot of Mount Hermon, and near the springs of the Jordan. From Cæsarea Phillippi they went in a north-east course to Damascus, where they arrived on March 15th. Damascus is perhaps the oldest city in the world. It is named in Gen. 15. 2. One of the streets, a mile in length, is still, as in the days of Paul, called "Straight," Acts 9, 11. President Carrington writes: "Damascus is said to contain some 160,000 inhabitants, mostly Mohamedans, and is the shammiest built place I ever saw, the houses being low and small, and the walls made of a coarse, poor concrete, plastered; some of them are said to be well finished inside, as were the American Consular Agent's, Abd-el-Kader's and another citizen's that we were in. The streets are narrow, too narrow for wheeled vehicles, and very badly paved, the few that are paved. We had no road to travel on from Jerusalem to Damascus, there being nothing but a trail, much of which was very hilly and stony."

From Damascus to Beyrout there is an excellent macadamized road over the mountain ranges of Anti Lebanon and Lebanon; it has been made and is owned by a French company and is kept in excellent repair. President Carrington writes:—"This road and the one from Jaffa to Jerusalem are all the roads we have seen since entering Palestine and Syria, all the rest being what we call trails, * * on which everything is packed on camels, mules and donkeys. With the exception of two rude four-wheeled wagons, hauling stone on the road between Jaffa and Jerusalem, I saw no wheeled vehicles, nor road for them, in all our travels until we reached Damascus, and there the stages have to stop at their station just outside of town, as the streets are too narrow, and too thronged with pack animals and people, where wide enough, as but few are, for vehicles. * * * Bro. George A. and Sister Snow have endured the horseback riding much better than I had anticipated they could, and the health and spirits of all of the party are, and all the time have been good, and the weather extremely favorable, being neither hot nor cold. * * * Beyrout is said to have some 50 or 60,000 inhabitants, and much interest is manifested for education; there being several schools here where children are taught different languages—English among the rest. The streets here are also very narrow, not suitable for vehicles, but are tolerably well paved, and are kept pretty clean, and the houses are well built of stone nicely cut and laid, and are mostly from two to three stories high." * * * On Monday, the 24th [March] we take steamer for Constantinople, where we expect to arrive on or about the 30th. * * * It is not yet certain about our stopping at Athens, but at present, so far as I now know, I expect to start for Liverpool soon after we arrive at Trieste, where we expect to be on or about the 10th or 17th of April, depending upon whether we stop at Athens or not."

No man is master of himself that is a slave to his passions.

The first impulse of men everywhere, even when their higher nature is developing, is to meet and punish evil with evil; whereas the Divine wisdom never was anywhere more beautifully or more signally illustrated than in the success of the other and the higher, though the more difficult, method of overcoming evil with good.

MINUTES OF THE GLAMORGAN CONFERENCE,

HELD AT MERTHYR TYDFIL, APRIL 6, 1873.

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10.30 a.m.

There were seated on the platform President Erastus Snow, of the Twelve Apostles; Joseph Birch, missionary; Chas. H. Wilcken, President of, and Erastus W. Snow, Traveling Elder in the Birmingham Conference; John A. Lewis, President of the Glamorgan Conference, and John D. Rees and — Warrett, Traveling Elders in said Conference; and Jas. G. Bleak and Geo. F. Gibbs, of the Liverpool Office. Also Elder — Johnson, of Hereford, and the Presidents of the 19 Branches composing the Glamorgan Conference.

Service opened with singing. Brother Johnson offered prayer. After again singing, reports of the Branches were given by the several Presidents, which bespoke favorably of the condition of the major portion of the Conference. A few of the Branches were in a scattered condition, and less favorable statistically than they were formerly. The Branch Presidents stated that the Saints, generally, throughout the Conference, were zealous, full of faith and of good works.

The Authorities of the Church were presented and unanimously sustained, and the financial report was read and accepted.

Closing prayer by Elder Erastus Snow.

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2 p.m.

The meeting, which was well attended, opened with singing "The Spirit of God like a fire is burning." Prayer by Elder E. W. Snow. By request, the hymn "Up, awake, ye defenders of Zion," was sung to an appropriate tune with good effect; after which Elder Erastus Snow occupied most of the time in an exceedingly interesting and instructive discourse, treating on the organization of the Church, and on the several quorums in their order up to the completion of the organization, which was not until the beginning of the 7th year after the 6th of April, 1830; also of his early experience with the first Elders during the times of their trial and suffering, and dwelled at some length on the decay and dissolution of the body, and its resurrection to a redeemed and an exalted state; also on heirship, and the Temple ordinances for the living and for the dead.

Elder C. H. Wilcken followed, expressing gratitude for a knowledge of the Gospel, and the privilege of listening to an Apostle of the Lord. The Gospel, he said, benefited all who received it, and it was the duty of all to help to spread a knowledge of its principles. Many who had been added to the Church through baptism in Switzerland, owed their conversion partly to the quiet labors of some of the sisters, who, by inviting their neighbors to their houses, and when opportunity offered introducing them to the Elders, had been successful in opening up a way whereby the Gospel could be preached. He believed much good might be accomplished if the Saints of this country interested themselves by adopting a similar plan.

Meeting closed with prayer by Elder Lewis.

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6 p.m.

The evening service opened with singing. Elder Bleak led in prayer. After singing again, Elder Joseph Birch addressed the congregation, which was quite large, composed of a number of strangers who listened attentively. He urged the necessity of the Saints manifesting throughout their after lives the same good spirit that first prompted their baptism for the remission of sins. If any had become less energetic, or failed to behold increased beauty and greatness in the Gospel, it was because of a lack of faithfulness on their part, and unless a reaction by way of repentance took place, spiritual death would be the result. Spoke on the gathering, and the labors of the gathered Saints.

Elders E. W. Snow and G. F. Gibbs occupied a short time, after which Elder J. G. Bleak addressed the meeting.

On arising to dismiss the Conference,

Elder E. Snow briefly instructed the brethren with regard to pruning the Branches of dead members whose tendeney was to affect their growth.

President Snow then offered the Benediction, and the people separated feeling greatly blessed.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 219.

The country through which the "Mormon Battalion" passed in the early part of December abounded with wild cattle. It was estimated that about four thousand of them were seen in one day. Many of these were killed to furnish the battalion with beef, and of that kind of food the men had a surfeit, for they had beef and that alone to subsist upon. There seemed to be comparatively few cows in the herds they saw, and it was presumed that they had been killed off by the Indians. The wild bulls were disposed to show fight, especially when wounded, and some little trouble and excitement was caused in the ranks by these animals bounding into the midst of the men in their mad fury and goring and trampling upon everything in their way. Two men were severely injured, one mule gored to death and some others were knocked down and hurt. These bulls were very hard to kill and would charge upon the men in furious desperation after having half a dozen bullets shot into them, unless one happened to penetrate the heart. While traveling down the river San Pedro, where thickets of muskeet and other brush were very abundant, the attacks of these wild animals became so frequent that it was found necessary for the safety of the men to travel with their muskets ready loaded and fire a volley at the animals on their first approach.

The guides, who were sent on in advance of the battalion, returned one evening and reported that their most direct route was through the old garrison town of Tucson, about two days travel in advance of them, but that they would likely find difficulty in passing through it, as there was a strong force of Mexican soldiers there, who could easily raise volunteers among the citizens to assist them in offering a resistance, and that they intended to prevent the battalion from entering their town. Also that one of their number, Doctor Foster, had been detained at Tucson as a spy.

Colonel Cooke was not the man to be daunted, nor turned a hundred miles out of his way by a Mexican garrison, and he accordingly drilled his men, inspected their fire-arms, dealt out to them an extra supply of ammunition, and issued to them the following order:—

"HEADQUARTERS, Mormon Battalion,
Camp on the San Pedro, Dec. 13, 1846.

"Thus far on our course to California we have followed the guides furnished us by the General. These guides now point to Tucson, a garrison town, as our road and assert that any other course is a hundred miles out of the way and over a trackless wilderness of mountains, rivers and hills. We will march then to Tucson. We came not to make war on Sonora and less still to destroy an important outpost of defence against Indians. But we will take the straight road before us and overcome all resistance, but shall I remind you that the American soldier ever shows justice and kindness to the unarmed and unresisting. The property of individuals you will hold sacred: the people of Sonora are not our enemies.

"By order of LT. COL. COOKE.
"C. P. MERRILL, Adjutant."

The battalion then resumed their march towards Tucson. On the way they met three Spanish soldiers bringing a message from the Governor of Fort Tucson to Colonel Cooke, informing him that he must pass around the town, otherwise he would have to fight. These soldiers were taken prisoners by order of the Colonel, to be held as hostages for the safety of Dr. Foster,

who was detained by the Mexicans. He then sent two guides to Fort Tucson and informed the Governor of what he had done and that he did not intend to alter his course, but should pass through the town peaceably. That night a number of Spaniards from Tucson arrived at the battalion camp bringing with them Doctor Foster and the two guides last sent there, when, of course, they redeemed the Spanish prisoners who were held as hostages. The following morning the command marched to Tucson, where they met with no opposition, for the soldiers and a great many of the citizens had been so overcome with fear on hearing of the approach of the battalion that they had fled and taken with them their two cannons and what valuable property they could get away with, and left the town and the rest of the inhabitants to the mercy of their supposed enemies. The citizens who remained, treated the command in the best possible style, and exchanged coarse flour, meal, beans, tobacco, quinces, etc., for old clothes and such things as the men had to dispose of. A large quantity of wheat belonging to the Spanish Government was found stored in the town, out of which the Colonel ordered the mules to be fed and that sufficient of it be taken along with them to feed the mules a distance of ninety miles; but though he took this liberty with the government property, he strictly charged his men to hold sacred private property as they passed through the town. After leaving Tucson, the battalion had an extensive desert to cross which again put to the test the endurance of the men. For a distance of seventy-five miles they traveled without water for their mules and but a very little for a few of the men; and that little such as they could suck or lap up out of mud holes in some marshy places they found. Colonel Cooke, the officer in command, though very strict with his men and rigid in the enforcement of discipline, could not refrain from expressing the pride he naturally felt at the willingness of his men to brave danger, endure hardships and obey his orders. After getting across the desert he remarked that he never would have ventured upon it if he had known its situation and what a task it would be to cross it. He congratulated his men on their success in getting through, and said that he did not believe any other class of men could have accomplished what they had done without showing signs of mutiny. On reaching the Gila river they met hundreds of Pimo Indians who greeted them warmly, traded their provisions and gave them the privilege of traveling through their villages. These Indians were peaceably disposed, contented, stalwart fellows and superior in every respect to those the battalion had previously encountered on their journey. They spent their time principally in tilling the soil and manufacturing clothing, in which branches they displayed considerable skill. The Mexicans, on learning of the approach of the battalion, had tried to induce these Indians to unite with them in offering a resistance, promising them if they would do so that they should have all the spoil to be obtained in a fight. This the Pimo chief flatly refused to do, saying that his tribe had never shed the blood of white men and he did not wish them to. On reaching the Gila river the battalion intersected General Kearney's trail, which up to this time had been considerably north of their route. Colonel Cooke also obtained from the chief of the Pimos a quantity of store goods and some mules that he had been entrusted with by General Kearney to keep until the battalion arrived. In this vicinity also they met three pilots sent back by General Kearney to meet and conduct the battalion by the nearest route to the ocean. These pilots informed the Colonel that he had made the trip to there in one month's less time than General Kearney expected.

Among the base merit begets envy; among the noble, emulation.

In the commission of evil fear no man so much as thine own self. Another is but one witness against thee; thou art a thousand. Another thou mayest avoid, but thyself [illegible] not. Wickedness is its own punishment.

LIFE IN LONDON.

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The English capitol, indeed, adopts now a policy which, until a comparatively recent date, was never thought of—it lays itself out for an unlimited growth of population. The old districts are widened up, and the new are constructed to be loosely peopled. The ancient close-packing system has ceased, and light and space are being let into over-crowded localities. There are now half a million more people than there were in 1861, but the traffic in the chief thoroughfares is easier. There are fewer dead-locks in the streets, and business and pleasure are managed with greater facility. These are the results of the simple fact that London has within the last quarter of a century recognized the coming of the stress of an unparalleled population, and made preparations to meet it. Three hundred years ago Queen Elizabeth issued a proclamation forbidding the erection of new buildings "where none such had existed within the memory of man;" for the extension of the metropolis was not only calculated to encourage the increase of the plague, but was thought to create trouble in governing such multitudes—a dearth of victuals, the multiplying of beggars, an increase of artizans more than could live together, and the impoverishment of other cities for lack of inhabitants. At that time the whole population of England and Wales was probably less than five millions, of whom certainly not more than half a million lived in London. But the inhabitable area then was very limited. Without any of the modern machinery of speedy communication and protection from depredation, a city stretching upwards of eleven miles from north to south and from east to west would have been an impossibility. The estimate of a population of 13,000,000 in 1973 is based upon the increase of the ten years from 1861 to 1871, which was one and a half per cent. per annum. The increase would be much greater—showing a population of something like 16,000,000—if calculated on the rate of accretion in the first fifty years of the present century, and still more if reckoned upon the percentage of the last twenty or thirty years. The ratio of increase of the last ten years, which gives the result of 13,000,000 in 1973, is the lowest since 1841. But that the rate has fallen somewhat since 1861 can hardly be taken to indicate a permanent turn in the tide. The decade in which occurred the American civil war, the stoppage of our cotton manufacture, the greatest financial crisis of the century, and a general depression of trade, is not a fair guage of the tendency of the population of a great city which suffered severely from all those causes. The fact that in such a time the people of the capital increased by 447,000 is evidence of the determined growth of London under difficulties. Judging from the state of things since the census was taken nearly two years ago, the increase of population between 1871 and 1881 will be at a greater rate than one and a half per cent. Thirteen millions, therefore, a hundred years hence, is a very low estimate for the population of London, and I can imagine nothing short of irretrievable national calamity, or a complete and wholly unlooked for revolution in the conditions of civilization in this part of the world, that can prevent the realization of that estimate. A population of not less than thirteen millions, and a hundred years more of progress in the arts, in science, literature, the drama: from this date a century of inventions, discoveries, new modes of increasing productions and sparing toil, new pleasures and comforts, higher knowledge of all knowable things, inestimable improvements in the art of health, better laws and principles of government—Who can form a conception of Life in London at the end of that hundred years? In point of time the period is short; but there have been no ages of the past by which may be measured this century forward. A hundred years ago the machinery which regulates our habits and modes of living to-day was not thought of, and we were still struggling, not very hopefully, to emulate the highest civilization of old Greece and Rome.

In all, except pure art, we have now gone far past those ancient standards, and so close have we run once or twice on the heels of the divine masters of the past, that the next high wave of genius, or the next after that, may land us far ahead of old history, even in the accomplishments in which the first civilized nations most excelled.—*Gentleman's Magazine.*

UTAH NEWS.

The following are from the *Deseret News:*—

DISCHARGED.—It will be remembered that James Dunn, in connection with the notorious "Jack Biegan," was examined by a Justice of the Peace on a charge of committing highway robbery, in attacking and robbing William Sharp of about ninety dollars, some time ago, and was committed to the Probate Court by the Justice of the Peace in question, was indicted as charged by a grand jury of the latter court, and then was tried, found guilty and sentenced to two years imprisonment in the Penitentiary, at hard labor. This same Dunn was before Judge C. M. Hawley, on Saturday, [March 15] on a writ of *habeas corpus.* The writ was directed to Warden A. P. Rockwood, who held the prisoner by virtue of a mittimus from the Probate Court. Of course, Judge Hawley's way of dealing with this case was similar to his manner of handling matters of this kind generally. He decided that the whole proceedings were illegal, and that it would be necessary for the people to file new complaints, &c. He recommitted the prisoner to the charge of the warden till this morning, [17th] to give the officers of the people time to act upon his decision, if they were so minded. Mr. Rockwood, the prisoner and the latter's counsel again appeared before Judge Hawley this morning, when the latter went over the oft repeated ground, to show that the Probate Courts of the Territory have no criminal jurisdiction. At the conclusion of his argument Judge Hawley stated that he was willing to give the people any reasonable time to file new complaints. Mr. Rockwood replied that the Territorial prosecuting attorney had been notified of these proceedings, but had failed to appear. He (Mr. Rockwood) had brought the prisoner before his Honor in accordance with the writ directed to him and that was the end of his duty in the matter. The Judge then said: "Then there is no complaint against this man Dunn," and Mr. Rockwood said he had nothing to say. Not being prosecuting attorney he did not represent the people. Judge Hawley then stated that his only alternative was to discharge the prisoner, and addressing the latter, he said, "You are discharged," and James Dunn, about whose guilt there cannot be the shadow of a doubt, walked quietly out into the open air a free man. Free, if his evil proclivities shall still continue to influence him, to prey upon his fellows, to plunder, rob and steal, or do even worse. It does appear as if all that is now necessary to give felons of the deepest dye their liberty and get them from under the clutches of the law is to raise a few dollars to give to a pettifogging lawyer to make out the necessary papers and submit the matter to Associate Justice Hawley. Who will be the next among the *habeas corpussed?*

NEXT ON THE LIST.—About three o'clock this afternoon [March 17] a writ of *habeas corpus* was served upon City Marshal McAllister, requiring him to forthwith bring James R. Turbitt before Judge C. M. Hawley. Turbitt was sentenced in Justice Clinton's Court to sixty days in the City jail and to pay a fine of $100, for a breach of the ordinance against selling liquor on Sundays. The sixty days were nearly expired, but the fine had to be worked out.

JUDGES FOR UTAH.—Of the appointment of the Hon. P. H. Emerson, the Detroit *Post* speaks as follows:—The appointment by the President of P. H. Emerson, if, as we suppose, it is P. H. Emerson of this State,

to be Associate Justice for Utah, is an excellent one. Mr. Emerson is a prominent member of the State Senate, a gentleman of irreproachable character and a sound and able lawyer. He has, moreover, all the elements to make him popular in the office of Territorial justice—pleasant manners, a fine presence, good conversational powers, eloquence as a speaker, and tact and ability united with honorable integrity in managing affairs. The President could not have made a better selection for that office. In no part of the country will an honorable, upright, impartial, liberal-minded judge be more highly appreciated than in Utah.

The *Salt Lake Herald* gives the following :—

SHOOTING CASE.—Mr. James Dunn,—we give the gentleman a handle to his name as his status has been recognized by Judge Hawley,—was yesterday morning [March 17] released by the judge on *habeas corpus*. It will be remembered that he was sentenced to two years' imprisonment by the Probate Court for highway robbery on the streets of this city. Well, he was set free yesterday, as stated; and last night feeling awful jolly, no doubt, over the event, he went into a saloon on Second South street, about 9 o'clock, p.m., ordered three cigars, sat down by a stove, and pulling a pistol deliberately commenced shooting at the venetian blind of the door, which, of course, opened on the street. Two men outside were conversing, when a ball glanced off the door and struck one of them above the elbow, inflicting a very severe flesh wound. Last night Mr. Dunn again reposed in the classic shades of the calaboose, to afford another opportunity for our Hawley's *habeas corpus* court to exercise its self-imposed vocation. If Judge Hawley can stand this kind of thing we presume the people also can.

James Dunn was mulcted in $100, or sentenced to work one hundred days in the chain-gang, for his shooting affair on Monday night.

"RAISING THE WIND."—There are a number of criminals in the city jail who are trying to raise twenty dollars each, that sum being the amount that is necessary to be paid for freedom again, on a *habeas corpus*. Knocking a man down in the streets, and robbing him of $90, is cheap after all.

The President has nominated J. S. Boreman, Associate Justice of Utah; and the Senate has confirmed the nomination.

SOUTHERN UTAH.—The *Pioche Record* of March 14th, gives these interesting southern Utah items :—A large quantity of vegetables arrived from the Utah settlements yesterday. Judge Lovell writes from Iron County, Utah, that himself and party have discovered some very promising silver and copper mines fifty or sixty miles northeast of St. George, in the vicinity of Iron Springs. The ores are represented to be very rich, and the working facilities good. Among the new post routes ordered by the department is one from St. George, Utah, to Wallapai, Arizona. It should have been from Pioche to Wallapai, Arizona. It should have been from Pioche to Wallapai by way of St. George. The travel and correspondence between here and Wallapai are extensive, and constantly increasing in importance. Promising new coal discoveries have been made in Iron County, Utah, but some trouble exists, we are sorry to learn, in regard to titles. Considerable "jumping" has been done, and the jumpers are now away with samples, trying to make sales, while those claiming to be the prior locators are on the ground developing and in possession.

PRIDE AND VANITY.—No two qualities in the human mind are more essentially different, though often confounded, than pride and vanity. The proud man entertains the highest opinion of himself; the vain man only strives to infuse such an opinion into the minds of others. The proud man thinks admiration his due; the vain man is satisfied if he can but obtain it. Pride, by stateliness, demands respect; vanity, by little artifices, solicits applause. Pride, therefore, makes men disagreeable, and vanity, ridiculous.